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Scrofula in the Neck—Bunches All
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in favor of Hood's Sarsaparilla. For five years
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large bunches on my neck so sore that I could
not bear the slightest touch. When I had taken
one bottle of this medicine, the soreness had
gone, and before I had finished the second the
bunches had entirely disappeared." BLANCHE
ATWOOD, Sangerville, Maine.

Hood's Sarsaparilla Cures
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one bottle of this medicine, the soreness had
gone, and before I had finished the second the
bunches had entirely disappeared." BLANCHE
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INTERNATIONAL LESSON.

First Quarter—Lesson I.—January 6.

JOHN THE BAPTIST, BE
HEADED.—Mark 6:17-29.

GOLDEN TEXT.—*Fear not them
which kill the body, but are not able
to kill the soul.*—Matt. 10:28.

INTRODUCTION.—The gospel had
made such great progress that the
echoes of the wonderful deeds of
Jesus had reached the court of
Herod. The conscience of the
guilty king smote him for his mur-
der of John, and made him fear that
he had come back to life with new
powers much more dangerous to the
wicked ruler.

THE PERSECUTOR.—HEROD.—V.
17. The ruler of Galilee and Perea
was Herod Antipas, one of the sons
of Herod the Great. His mother
was a Samaritan. He married a
daughter of Aretas, king of Arabia
Petra; but, becoming acquainted
with Herodias, his brother Philip's
wife, in Rome, he sent his wife
home, and married Herodias while
her husband was still living. King
Aretas avenged this insult by invading
Herod's dominions and defeating
him with great loss. It was during
the preparations for this war that
John was beheaded. Herod re-
mained in Palestine till A. D. 38,
when he was banished to Lyons, in
France, but eventually died in
Spain.

Herod's Character. Herod was
a light-minded, unreliable, prodigal,
and luxurious prince; he was super-
stitious and cunning, and sometimes
utterly heartless, cruel and callous.

THE MARTYR PREACHER.—V.
17, 18. John was the son of a
priest, Zacharias, and of Elizabeth,
also a descendant of Aaron. He
was at this time about thirty years
old. He was a Nazirite, pledged to
drink no wine nor strong drink, and
to let his hair and beard grow un-
trimmed, as a sign of consecration
to God. He was filled with the
Holy Spirit from his birth. His
early life was passed in the wilder-
ness of Judea. He greatly re-
sembled Elijah in his appearance as
well as character. His work was
to prepare the way for the Messiah,
as foretold in the prophets. In this
work he had been engaged for two
years, boldly denouncing sin, and
calling to repentance. He was a
fearless, consecrated reformer, but
building up.

His Reproof of Herod. Herod
himself. Not led on by the Phari-
sees, or other Jewish enemies, but
for personal reasons. Bound him
in prison. The place of his imprison-
ment and death, as we learn from
Josephus, was Macherus, about
seven miles from the Dead Sea. In
this citadel, besides a very deep well
and a very large and deep cemented
cistern, are now found two dun-
geons, one of them deep and its sides
scarcely broken in, which have
small holes still visible in the ma-
sonry, where staples of wood and
iron had once been fixed. One of
these must have been the prison
house of John the Baptist. For
Herodias' sake. Herodias wanted
John put out of the way. For he
had married her. The crime of the
guilty pair was one of malignity.
Herod was guilty of the basest
treachery to his brother. Herodias
was an able, ambitious, unprincipled
and ensnaring woman. Their
crimes were not the mere fruit of a
sudden, unexpected storm of tempta-
tion; but were made possible by the
bad characters and innumerable
lesser wickednesses which prepared
the way. For John had said unto
Herod. He reproved him for other
sins as well as this crowning one.
John reproved Herod not merely as
a protest against an individual crime
but as a protest against a public
crime. John took his life in his
hand when he, a poor, humble Jew,
reproved the crimes of a reckless
tyrant. But this was a test and
proof of his sincerity. He could
not effectively denounce the sins of
people if he let sins in high places
go unrebuked. Unrebuked crime
in high places teaches, indorses, and
propagates crime among the people.
It tends to make it fashionable and
safe.

THE IMPRISONMENT.—Therefore
Herodias had a quarrel, or grudge,
against him, which imprisonment
alone did not satisfy. And would
have killed him. The only certain
way to stop the reproof was to re-
prover to destroy the reprover.
She would not repent. But she
could not. She was like Lady
Macbeth continually urging her
husband. For Herod feared John.
As Queen Mary feared John Knox,
and Ahab feared Eliab. There is
nothing so cowardly as a guilty con-
science. He feared him, also, be-
cause of his influence with the peo-
ple. And observed him. In the
sense of keeping John safe from the
plotting of Herodias. And when
he heard him. He seems to have
been fascinated by John, whose
strong character overawed him at
times. He did many things. His
conscience being touched, he tried
to make a compromise with it by

doing a variety of good things.
The R. V. says, "he was much per-
plexed," whether to obey his con-
science or to continue in his sins.
He wanted to kill John to please
Herodias, and yet his conscience
held him back. And heard him
gladly. This guilty man, disquieted
by the demands of conscience, found
it a relief to hear stern truth.

THE BIRTHDAY FESTIVAL.—V.
21-23. A convenient day; i. e., for
the purpose which Herodias cher-
ished. Made a supper, or banquet.
To his lords, the nobles and state
officers. Chief estates, chief men,
of Galilee, who came from that part
of the kingdom to celebrate the day.
The daughter of the said Herodias.
Not a common dancing girl, but her
own daughter was put to the de-
grading task of accomplishing her
malignant purpose. Came in and
danced, usually with the accompani-
ment of tambourines or bells, at-
tached to the fingers, and with
songs. And pleased Herod and them
that sat with him. They were
doubtless half inoxicated. Ask of
me whatsoever thou wilt, some rich
jewel, or palace was probably in his
thoughts. Unto the half of my
kingdom, the promise of a man from
whom wine had driven out his wit.
Herod was willing to give away
half of his kingdom for the sight of
an immoral dance. Poor fool! But
how many in our day give away the
whole kingdom of their souls, with
health and hope, prosperity, peace
and goodness, yea the whole king-
dom of heaven, for the paltry price
of a glass of wine; the pleasure of
the table; the gratification of pas-
sion or pride; the acquisition of a
little money.

THE WICKED REQUEST.—V. 24.
26. Said unto her mother, What
shalt I ask? This was the question
the mother was waiting for. Herod
drunk might do what Herod sober
had refused. She came in straight-
way with haste, urged on by her
mother. Give me by and by, im-
mediately, lest Herod should change
his mind. In a charger, or large
dish or platter. The head of John
the Baptist. An intimation that
the sight of it would be a feast to
her mother and herself. The king
was exceedingly sorry. Not penit-
ent, but worried and troubled. Because
he was being forced to do what he
had repeatedly refused. He was
afraid that murdering John might
create a rebellion. Yet for his
oath's sake, and for their sakes which
sat with him. The guests had heard
the oaths, and it would make him
seem fickle and mean if he disre-
garded his promise. Pride and fear
of public opinion turned the scale.
He would not reject her. Repudiate
her demand, or to deny her request.
Immediately the king sent an execu-
tioner, a soldier of his guard.
Brought his head in a charger. It
was common to bring the head of
one who had been slain to the per-
son who ordered it, as proof that the
command had been obeyed. And
the damsel gave it to her mother.
She thinks, that reproving voice
shall be heard, no more. His dis-
ciples, John's disciples, came and
took up his corpse, which had been
thrown out. They buried it, and
went and told Jesus. Their sorrow
brought them to the Saviour.

THE MARTYR'S SUCCESS. Herod
seemed to succeed, and John to fail,
but in reality the exact opposite is
the truth.

W. C. T. Union.

OUR MOTTO.—If God be for us
who can be against us.

Leaves From My Life.

BY FRANCES WILLARD.

The summing-up of the whole
matter. Humanly speaking such
success as we, the Women's Chris-
tian Temperance Union, have at-
tained has resulted from the follow-
ing policy and methods:

1. The simplicity and unity of
the organization. The local union
is a miniature of the National, hav-
ing similar officers and plan of
work. It is a military company
carefully mustered, officered, and
drilled. The county union is but
an aggregation of the local, and the
districts of the counties, while each
state is a regiment, and the National
itself is womanhood's "Grand Army
of the Republic."

2. Individual responsibility is
everywhere urged. "Committees"
are obsolete with us, and each dis-
tinct line of work has one person,
called a superintendent, who is re-
sponsible for its success in the local,
and another in the state, and a
third in the National union. She
may secure such lieutenants as she
likes, but the union looks to her for
results, and holds her accountable
for failures.

3. The quick and cordial recog-
nition of talent is another secret of
W. C. T. U. success. Women,
young or old, who can speak, write,
conduct meetings, organize, keep
accounts, interest, children, talk
with the drinking man, get up en-
tertainments, or carry flowers to
the sick or imprisoned, are all pre-
sented to the service.

There has been also in our work
an immense amount of digging in
the earth to find one's own buried
talent, to run off the rust, and to
put it out at interest. Perhaps this
is, after all, its most significant fea-
ture, considered as a movement.

4. Subordination of the financial
phase has helped, not hindered us.
Lack of funds has not barred out
even the poorest from our sisterhood.
A penny per week is our basis of
membership, of which a fraction
goes to the state, and ten cents to
the National, W. C. T. U.

Money has been, and I hope may
be, a consideration altogether second-
ary. Of wealth we have had in-
computable stores; indeed, I ques-
tion if America has a richer corpora-
tion to-day than ours—wealth of
faith, of enthusiasm, of experience,
of brain, of speech, of common sense.
This is a capital stock that can
never depreciate, needs no insurance
requires no combination lock or
bonded custodian, and puts us under
no temptation to tack our course or
trim our sails.

There are two indirect results of
this organized work among women,
concerning which I wish to speak:

First. It is a very strong nation-
alizing influence. Its method and
spirit differ very little, whether you
study them on the border of Puget
Sound or the Gulf of Mexico. In
San Francisco and Baltimore White
Ribbon women speak the same
vernacular; tell of their Gospel
meetings and petitions; discuss the
Union Signal editorials; and wonder
"what will be the action of our next
national convention."

Almost all other groups of women
workers who dot the continent are
circumscribed by denominational
lines, and act largely under the ad-
vice of ecclesiastical leaders. The
W. C. T. U. feels no such limitation.
North and South are strictly separate
in the women's missionary work
of the churches, but Mississippi and
Maine, Texas and Oregon, sit side
by side around the yearly camp-fires
of the W. C. T. U.

Second. Our W. C. T. U. is a
school, not founded in that thought,
or for that purpose, but sure to fit
us for the duties of patriots in the
realm that lies beyond the horizon
of the coming century.

Here we try our wings that yonder
our flight may be strong and
steady. Here we prove our capa-
city for great deeds; there we shall
perform them. Here we make our
experience and pass our novitiate
that yonder we may calmly take our
places and prove to the world that
what it needed most was "two heads
in counsel as well as 'two beside the
hearth.'" When that day comes,
the nation shall no longer miss as
now the influence of half its wisdom
more than half its purity, and nearly
all its gentleness, in courts of
justice and halls of legislation. Then
shall one code of morals—and that
the highest—govern both men and
women; then shall the Sabbath be
respected, the rights of the poor be
recognized, the liquor traffic ban-
ished, and the home protected from
all its foes.

Born of such a visitation of God's
Spirit as the world has not known
since tongues of fire sat upon the
wondering group at Pentecost,
cradled in a faith high as the hope
of a saint, and deep as the depths of
a drunkard's despair, and baptized
in the beauty of holiness, the cru-
sade determined the ultimate goal
of its teachable child, the Woman's
Christian Temperance Union which
has one steadfast aim, and that none
other than the reignancy of Christ,
not in form, but in fact; not in sub-
stance, but in essence; not ecclesi-
astically, but truly in the hearts of
men. To this end its methods are
varied, changing, manifold, but its
unwavering faith these words ex-
press: "Not by might, nor by power,
but by My Spirit, saith the Lord of
Hosts."

SOUND AS A DOLLAR.

Some people are lucky in finding
the right remedy at the right time. A
case in point follows, and is worth
reading:

About three months ago I was all
used up with rheumatism, suffering
more than torture from it. I took
three bottles of your valuable medicine,
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all O. K. Some six years ago I took
a few bottles of B. B. B. and found it
the best medicine I had ever used. I
had the very best of health until this
attack of rheumatism, but now I am
glad to say that B. B. B. has made me
as sound as a dollar.

A. McConachie,
Kensbuth P. O., Ont.

Mr. Joab Seales, of Toronto, writes:
"A short time ago I was suffering from
Kidney Complaint and Dyspepsia,
sour stomach, and lame back; in fact I
was completely prostrated and suffer-
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covery. I used one bottle, and the per-
manent manner in which it has
cured and made a new man of me is
such that I cannot withhold from the
proprietors this expression of my grati-
tude."

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Montreal take through sleeping cars at
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Express from Sussex, 8.30
Express from Quebec and Montreal
(Monday excepted), 10.30
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Express from Halifax, 15.50
Express from Halifax, Campbellton
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superior to harsh and gripping physics so
commonly used, in that it performs the
threefold functions of a physic, an appetizer
and a tonic.

E. E. LOOCE,
Pastor Baptist Church,
New Middleton, April 12th, 1911.

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